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Commonweal

IN THE MODERN WORLD

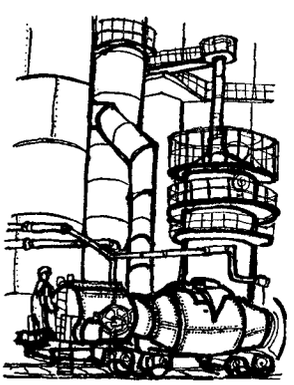
The Role of Woman

by John L. Thomas

THE NEW LINE

Crisis Inside Communism

by Paul Jacobs



RURAL ELECTRIFICATION

Power and Plenty

by Clyde T. Ellis

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SECOND YEAR OF PUBLICATION

week by week

RACKETEERS IN LABOR

PUBLIC SENTIMENT against racketeering in the guise of union activity is growing. The tragic case of Victor Riesel has brought much of this indignation to a head, even though a direct connection between the labor columnist's anti-racketeering activities and the brutal attack on him has yet to be proven. But the most striking thing about the whole picture is that the strongest cries for action are coming from within the ranks of organized labor itself.

This is certainly as it should be, of course, for the cause of honest unionism is most seriously hurt by the encroachment of racketeers. But in years gone by there was some tendency among union men to shy away from the whole subject. This reluctance to discuss racketeering frankly was due in large measure to the fact that the enemies of labor used such discussions to condemn legitimate union activity as well as illegitimate abuses.

It is, of course, hard to carry out a meaningful discussion of the problem of racketeering in labor with someone who simply regards all union activity as racketeering; there was always Westbrook Pegler, but union leaders regarded his comments about the way the GOP would view advice from Harry Truman, and for the same reason: neither man could be regarded as a non-partisan observer. As a result, decent labor leaders for years discussed the problem of racketeer-invasion only behind closed doors. This is, we think, a fact; whether it was wise or not is now an idle question.

Right now, however, things are looking up, and much of the credit for the improvement has to go to the recent AFL-CIO merger and to the strong leadership of Mr. George Meany. The CIO never had too much of a problem with racketeering; the AFL, in part because of its greater stress on autonomy, did. Now, although Mr. Meany and Walter Reuther may not see eye to eye on India and foreign aid, on racketeering they seem to be in harmony, and in recent months Mr. Meany has been taking an increasingly firm line, backed by strong support from his executive board.

SOME idea of the attraction unions have for racketeers can be had by considering the size of union welfare and pension funds alone. Although comparatively recent developments, at least on their present scale, these funds now have assets of more than thirty billion dollars and make very inviting targets.

Recently, a Senate subcommittee headed by the respected Senator Paul Douglas of Illinois carried out an investigation of union welfare and pension funds. Most of them, it found, are honestly and wisely administered. But there are others which have suffered from manipulation, abuse and downright embezzlement. To eliminate such practices, Senator Douglas recommends compulsory Federal registration, with each fund required to file detailed accountings. Corrective action in this area is certainly needed, and the Douglas proposal looks like a good way to start.

This need for governmental intervention in the field of welfare problems, however, illustrates a larger problem. If it is true that labor leaders have to admit, openly and honestly, that racketeers have moved into some unions, it is also true that the job required is too large for labor alone. Sometimes the problem is discussed as if it were comparable to that of Communist infiltration in a union, but it is not. Where the Communists are concerned, the membership can be alerted and the Communists out-voted. But racketeers do not usually gain control of a union by ballots, and once they

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are in command they cannot normally be ousted by votes alone.

Until recent months, at least, many law enforcement officers have been inclined to a hands-off policy when it came to racketeers in labor's ranks. But all concerned must face up to the fact that racketeers, whether hiding behind a business front or a labor front, have to be dealt with primarily by the forces of law and order. Racketeering has to be seen for what it is, a resurgence of plain, ordinary gangsterism, and it has to be dealt with accordingly, by the police and by elected officials, as well as by labor leaders. Then it will be possible to eliminate what Mr. Meany recently described as the one per cent that is giving all of organized labor a bad name.

THE LUXURY OF OPTIMISM

AT WHAT juncture does American self-confidence degenerate into dangerous complacency? The ability not to panic when confronted with disquieting facts may be a sign of good morale—or, instead, if actual conditions warrant, a development of a degree of imperturbability the United States can ill afford. The decline in our advantage over a world-ambitious Soviet Union is at last becoming manifest; yet the American people display supreme unconcern.

It has recently been made known that American superiority over Russian airpower is dropping like a plummet. The testimony of General Curtis E. Le May, head of the nation's Strategic Air Command, has not been seriously contradicted. It indicates that five years ago the United States would have emerged from a war with Russia without having sustained serious damage from the air; today the General holds that American over-all airpower would still be superior in a war but that this country would be dealt serious damage from the air; two years from now, on the basis of current production plans, the American Air Force will have fallen markedly behind in the race and lost its deterrent power. Another general recently testified that the Bison, the Soviet intercontinental bomber, can fly 5,000 feet higher than any interceptor we now have.

The Soviet Union is also admitted to be much farther along than the United States in the development of the long-range ballistic missile, which can be equipped with a hydrogen bomb warhead. The USSR was the first to explode the most destructive type of hydrogen weapon and actually to launch such a weapon from a plane. In assaying all this it is important to recall that as recently as World War II the Soviet Union did not even have a "strategic" air force, but only "tactical" planes which supported ground troop action.

Nor are the giant Russian production strides confined to armaments. A tremendous industrial base is required to sustain a modern war effort. Allen W. Dulles, Director of the Central Intelligence Agency, recently stated that "in the technical, engineering and industrial fields the Soviets can achieve any particular objective we achieve." He believes that their ambitious goals for heavy industry are usually reached on schedule or surpassed. The evidence is unmistakable.

If to this be added the Soviets' successful economic and political penetration of the Middle East and of the colonial world generally, the latest election results in Ceylon and Burma, the increasing orbit of neutralism and the weakening of NATO, it is hard to find compelling reasons for the optimism noted in Washington and the country over. As more and more weaknesses and disadvantages come to light, the American people do not need more reassurance from their leaders but rather—all campaign considerations aside—a convincing warning as to the perils which our nation faces. How, otherwise, can the required steps be taken?

NEXT WEEK

WILLIAM V. SHANNON writes about the increasing power and declining moral prestige of the U.S. Senate.

"The particular issues of seniority, party leadership, lobbying, and campaign finance take on additional significance in the context of the larger questions of the distribution of power between Congress and the President and the balance of political forces in the nation at large. Beyond even those issues, analysis must reach to the ultimate question of political power and moral accountability. To whom is the Senate responsible?"

STRIKE AGAINST AUTOMATION

BRITAIN'S strenuous efforts to build up her vital exports in an increasingly competitive world market are exacting for the individual citizen. High taxes, currency restrictions and curtailment of what he can buy are his general lot. Employees

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of the Standard Motor Works of Coventry are the latest to encounter special hardships. Three thousand of them will temporarily be laid off while pushbutton automatic machines are installed for the production of widely exported Ferguson light tractors; a similar number are expected to lose their jobs permanently because of the new equipment which will produce thirty per cent more.

Observers declare the strike which has resulted to be an echo of the Luddite disorders of 150 years ago when textile workers sought to protect their jobs by smashing the new machinery. The assurance is that in the long run automation will make for the prosperity of the British auto workers, and union leaders tend to agree with this dictum. The question is: just who is responsible for the displaced workers' livelihood—and the upkeep of their families—during the travail of transition?

"DEAD DUCK"

NATIONAL security and political freedom are, of their very natures, suspicious of one another. If either were ever achieved to its maximum degree it could only be because it had annihilated the other. The necessary and difficult art is to give to each the greatest possible scope which shall be, at the same time, perfectly compatible with the greatest possible scope of the other. The fact that this art, like any other, will probably never be practiced to perfection does not absolve governments from the duty of constantly attempting it. Anything less is a betrayal of the human dignity of its citizens.

Such an abstract and obvious piece of philosophy can become easily lost sight of. It would seem to have become hazy, for example, in the case of Sidney Hatkin. Mr. Hatkin was suspended from his Air Force job as a statistician over a year ago because he was accused of being a "security risk," and existing laws call for the immediate suspension of such a "risk" in a sensitive government job before his case is heard. Pending the final decision on his case, Mr. Hatkin tried to find employment, but was told by one private employment agency after another that he was wasting his time in even looking for a job "until the security situation is cleared up." He said that one agency had told him, "You're a dead duck."

The only unusual aspect of Mr. Hatkin's story is that while waiting for his case to be settled, he was approached by a man who tried to hire him to write a report on the U.S. aircraft industry. Mr. Hatkin reported the incident to the F.B.I., picked out from the F.B.I. files a picture of the man who had approached him, and was then informed that the man was a Soviet agent. He then reported the incident to the Air Force, which was still considering his case. Several weeks ago he heard from the Air Force for the first time in over a year: a tentative decision had been reached to dismiss him as a security risk.

The hearing board had come to its decision on the basis of rather vague charges. Mr. Hatkin had registered in the American Labor Party in New York in 1937. (F. H. LaGuardia, then Mayor of New York, had the support of this party, and it was not until later that anti-Communist groups within broke from the party and denounced it as Communist-dominated.) Mr. Hatkin belonged to the Washington Bookshop in 1940 or 1941. (The government has often conceded that thousands of innocent persons had joined the bookshop to get discounts; Mr. Hatkin says that he once paid one dollar to get a discount card from the shop.) Mr. Hatkin had belonged to the United Public Workers. (He claims that he had taken no active part in the union, and had left it in 1948, before it was expelled from the CIO for its Communist ties.) According to his lawyer, no government witness has yet accused Mr. Hatkin himself of "any Communistic thought or action."

In view of these facts, there is little wonder that Harry P. Cain, a member of the Subversive Activities Control Board, used the Hatkin case as an example of what he called "numerous cruelties and injustices in the Administration's security program." The Hatkin case, among others, lends point to Mr. Cain's suggestion that President Eisenhower should exert his leadership to correct injustices in the present security procedures.

For even if the Hatkin case were isolated—which it is not—it would still be one case too many. The historic premises of this nation's legal machinery and the dictates of its religious traditions both concur in believing that the citizen is innocent until the state proves him guilty, and that the burden of proof in such cases is hardly satisfied by a list of innocent or inadvertent associations.

GUESTS FROM RUSSIA?

WHEN Marshal Bulganin and Mr. Khrushchev returned to Moscow from England, they announced to their waiting audience that their mission had been a great success. They did mention

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the dinner party during which Mr. Khrushchev lashed out at Labor leaders who criticized the Communist regime and asked sharp questions about anti-Semitism in the Soviet Union and the imprisoned Social Democrats in Eastern Europe. But, said Mr. Bulganin, the Labor Party was "the only organization which tried by its conduct to spoil the atmosphere of our visit."

However much they exaggerated the warmth of their reception in England, it is clear that they were pleased and would like to repeat their success in other Western countries. For, in the middle of their report, buried but not hidden, was a suggestion that they would welcome an invitation from the United States. The suggestion will probably be made again, and it is well to consider the consequences that such a visit could have. We have the initial advantage of seeing what was accomplished by their British visit.

In favor of the visit are the reports that Messrs. Khrushchev and Bulganin, who evidently believed their own propaganda about the West, were greatly impressed with what they saw in England. The evident prosperity of the country was something of a surprise to them, and they remarked on the number of cars they saw. They were also able to see democracy in action and free people at work. If they were to visit America, it is argued, we could do even better: where the British surprised we could amaze them. And we could show them a working class that is free and intends to remain so.

We could also show that we recognize that changes had occurred since the Party's Twentieth Congress, that obvious injustices are being corrected, and that the Russian leaders are less harsh, dogmatic, and unyielding than they were in the past. We could, in other words, develop cordial relations that would allow us to discuss more fruitfully than we have questions concerning trade, disarmament, cultural exchanges, German reunification, and the multitude of differences that now lie between us.

But, no matter how fully developed or skillfully presented, such arguments are, we think, essentially misleading. For they are based on the assumption that the nature of the Communist system is subject to change. It is not. It will change only by ceasing to be. Of Communism it can truly be said, *"plus ça change, plus c'est la même chose."*

Before the Geneva conference, when President Eisenhower spoke of toleration, of friendship, of trying "to see the other fellow's point of view," The Commonweal was frankly dubious. What we wrote then is equally pertinent now: "We can never be 'tolerant' of a system which enslaves millions of human beings; we can never 'understand' regimes which practice calculated deceit; we cannot 'try to see' the viewpoint of those who have made systematic murder a cornerstone of their policy and totalitarian terror their pattern for domination of the world.

"There is, it seems to us, a fundamental illusion behind talk of negotiating with the Soviet Union when it has proven its 'sincerity.' The Soviet Union can prove its sincerity only by ceasing to be, in any recognizable form, the Soviet Union. When the slave labor camps are abolished, when the terror is eliminated, when the satellites are free, then we can talk of 'sincerity.' In the meantime we must negotiate from strength, knowing all the time the enemy we face, even though the mask he wears may be friendly. In this knowledge, and only there, lies a chance for justice and peace."

We see no reason now to change this judgment. There would be advantages to a visit from Messrs. Khrushchev and Bulganin, but they would accrue to the Communists. On the questions which divide Russia and the satellites from the free world, the Russian leaders have remained adamant.

The House Foreign Affairs subcommittee charged recently that the United States had seriously weakened the anti-Communist efforts in the Middle East and Southeast Asia by participating in the Geneva conference. An invitation to the Russians now could, we think, compound the damage. We heartily assent to the President's statement that a Soviet visit would serve no purpose at this time.

HOLDING THE LINE

SEGREGATION continues to make news. It seems that intermingling has reared its ugly head in Jackson, Mississippi, and the State Public Service Commissioner wants it stopped. Or, to be more specific, he wants the telephone company to segregate its party lines; Negroes and whites, he claims, have been sharing them up till now.

So far the Commissioner has not made much progress in his crusade; the telephone company says it has had no complaints from its customers, and it flatly refused to segregate its party wires. "A customer to us is a customer, Negro or white," said the manager. "We're a public utility."

There have been, of course, many more earth-shaking events than this in the news lately. But we are not so sure this item does not indicate better than any the inanities to which racism can lead.

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The Role of Woman

"THE PROBLEM IS NOT SO MUCH THAT MODERN WOMAN IS LOOKING FOR A CAREER; IT IS THAT SHE IS LOOKING FOR A DIFFERENT CAREER"

JOHN L. THOMAS

THE "BATTLE of the sexes" is no merely modern squabble. Reams have been written on the subject over the centuries. It is true that Western woman has come a long way since Milton could write of her as "this fair defect of Nature." But in spite of all the discussion, the role of woman in our culture—or in any other—seems never to have achieved adequate definition. The problem plagued the early Christian Fathers in their struggles with the sects and heresies of their age. It came sharply to the fore in Europe after the Renaissance. In America, it has drawn fire from the time of Ben Franklin and John Witherspoon down to our day of Margaret Sanger and India Edwards.

In most societies there is generally some definition of what women should and should not do. Disagreement arises when we ask what they can and cannot do. In a complex, rapidly changing society, this question is bound to come up frequently. Our pluralistic culture not only tolerates various "designs for living"; it faces constant modification of its institutions. Little wonder, then, that the role of women arouses widespread debate. With each change, women further invade the traditional male bailiwick, yet there exists no commonly accepted frame of reference within which to evaluate these female incursions.

We are sometimes assured that all would be well if we returned to the good old days when "men were manly and women were womanly." But what does it mean to be "manly" or "womanly" today? Each age tends to develop its own definition, and in a pluralistic culture like our own, there will be several. Although most would go along with Ogden Nash's facetious warning "that a woman is not just a female man," agreement apparently stops about there.

Unfortunately, the discussion has been cluttered up with numerous pat phrases. Scripture supplied a rich fund of these in the past, with the result that everybody quoted Revelation to his own advantage. Today, sources as varied as poetry and psychiatry are combed for their contributions. We are told, for example, that "woman's anatomy is her fate." Is this not true of the male? We read that "woman is made to love," and the arrogant nonsense of the philandering Byron is approvingly quoted to the effect that "Man's love is of man's life a thing apart, 'tis Woman's whole existence." The terms *equality* and *inequality* are bandied about in discussions of male and female differences as if we were comparing two peas in a pod. We are informed that women have "intuition," obviously with the implication that men have none and are reduced to using their reason. Novelists and script writers equate feminine emancipation with Don Juanism, as if this were not indicative of pathology in the male. Woman is referred to as the "weaker" sex, yet in many societies she works as hard if not harder than the male, and in spite of the strain of childbearing and child-rearing, manages to survive him by a decade or more.

The fact that woman's role in the world appears to be a perennial problem suggests that each age raises new questions. It seems almost paradoxical, therefore, to point out that the basic roles of women, like that of men, remain essentially unchanged. Considered as persons, each has a unique, irreducible vocation to advance in the knowledge, love, and service of God. As masculine and feminine persons, they are made for companionship and partnership in the family enterprise of childbearing and child rearing. These basic roles never change; what changes is our interpretation of them and the social situation within which they are to be fulfilled.

AT THE outset it should be noted that it is quite misleading to discuss the role of women in any culture without discussing the role of men. As masculine and feminine persons they are complementary, reciprocal, mutually conditioning and perfecting each other. This is true whether they are joined in marriage or not.

In every workable social system, the distinctive roles of men and women are broadly defined in terms of their function in the family. From the womb to the tomb, men and women are radically affected by the

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core-function which their specific sex is expected to fulfill in marriage. This colors their training, conditioning, life-aspirations, self-definition and social definition in many explicit and implicit ways. The basic institutions of every enduring society are geared more or less directly to the family, and the process of socializing each new generation is necessarily patterned accordingly.

Any logical discussion of woman's role in a given society, therefore, must start with the current interpretation of her function in the family. The great majority of women in all known societies eventually marry, and American women, in particular, are "more married" than their sisters in the Western world. This does not imply that women have to marry, or that they have missed their career if they do not. It does mean that, apart from religious vocations, society expects them to marry and defines their role in terms of this expectation. The single woman is always regarded as potentially marriageable, not only because "hope springeth eternal in the human heart," but because *de facto* over ninety per cent of them eventually do marry.

Lest this approach appear to give scant consideration to the role of the single woman, two brief observations are in order. First, the problems of the single woman —and they are many—are not the major feminine issue in our culture. Second, the state of *singlehood* is either freely chosen or is the result of chance. In either case, the single woman finds herself living in a system which is geared to the family, and in which normal social relationships proceed on the basis of couples. Consequently, she is under the dual necessity of developing and enriching her personality in some career other than marriage, and she must find legitimate, substitute means for the expression of affection and intimate emotional response. Furthermore, these "compensations" for family life must be significant and enduring enough to satisfy her needs throughout her life cycle. Although our permissive society offers extensive occupational opportunities for the single woman, outside of specifically religious groupings it provides few substitutes for family life. The woman who chooses to walk alone must be psychologically well-balanced, highly motivated, and dedicated to goals which transcend the self.

SINCE woman's basic role in the world is obviously oriented around her function in the family, what has occasioned all the contemporary confusion? We are told that women are "a lost generation," "a generation of vipers," a sordid set of selfish "moms," and so forth. The implication is that modern women, like the modern proletariat, have suddenly revolted, and like all exploited minorities under similar conditions, have abused their new-found power and chosen the wrong road to happiness. This is a facile explanation, but it has a masculine flavor. One suspects that there is more to the problem than meets the undiscerning masculine eye.

Far-reaching changes in the family system have tended to devaluate the role of woman in her core-function of childbearing and child rearing. The problem is not so much that modern woman is looking for a career; it is that she is looking for a different career. Somehow her role in the family has come to lack prestige and personal significance.

Paradoxically, woman's unrest has occurred at the very time that her status in the family approaches equality with that of her mate. The modern concept of love, implying companionship and mutual respect, free choice of mate in courtship, emphasis on the small family, and increasing freedom from control of the older generation are all factors promoting her equality in the family circle.

Why has woman's career in the family lost significance and prestige? In the first place, modern industrial developments have not only deprived the domestic unit of many of its traditional economic functions, but they have focused the energy and interest of the husband on an institution quite removed from the home. Husband and wife no longer share in a common economic enterprise as they formerly did in a rural or small town environment. Their shared interests and activities are confined to the ever narrowing family circle and to the limited round of social events in which they participate as a couple. At the same time, although the wife's socio-economic status is largely dependent on the occupation of her husband, she finds that she can do little, if anything, directly to aid him in his work. Under these circumstances, she comes to feel that her domestic career is little more than a marginal, pseudo-occupation, more or less out of touch with the real world.

The prestige of her career is further weakened by the fact that in an industrialized urban environment, large families are considered neither desirable nor economically convenient. Society used to praise both her fruitfulness and her skill at housekeeping. Today, she gets little prestige or glory from either. Rather, she

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notices that the only feminine activities which attract public attention are extra-familial. It may be very well to tell her once a year on Mother's Day that she is doing a very worthwhile job. She is not so sure about it, and is not wholly convinced that others are either.

Closely related to this devaluation of her domestic career is a serious discontinuity in her training for life. Because she is expected to support herself before marriage—and afterwards, too, if she makes a poor choice—she must prepare for an extra-familial career. Her interest and energy, together with her formal training, are focused on getting a job. In our society, the great majority of girls have been employed before marriage. They have acquired the attitudes and habits which are associated with this status. Hence, although the search for a mate is started very early, girls tend to think of its successful culmination in terms of the wedding day rather than in terms of childbearing and child rearing.

As a result, many young women take up their domestic careers almost by force of circumstances. They are prepared for domesticity neither in attitudes, aspirations, nor skills. They are bound to miss their former freedom, their associates at work, the sense of being needed and of accomplishing something "worthwhile" with the group. Since lack of training for their new role finds them unprepared, and even unaware of what to do, they tend to feel useless and frustrated. Yet they want to feel wanted, they feel a need to be needed. They are eager to contribute their share to the marriage enterprise, but under present conditions, they are tempted to believe that they can make their fullest contribution by going out and getting a job which, in reality, is all that they have been trained to do.

THE MODERN woman's problem, then, is not marriage, but the significance of her role in marriage. Society gives her considerable prestige for success in winning a husband; it is strangely ambivalent concerning the value of her consequent career. Adding to her confusion is the social acceptance and widespread use of contraceptive birth control. Marital relations can be divorced from pregnancy so that she now has it in her power to limit or by-pass the enrichment and development of her personality through motherhood. Although this enables her to conform to the modern emphasis on small families, it modifies the meaning of sexual companionship in marriage and further diminishes the significance of her domestic career.

Modern woman has gained her freedom, but she has lost her direction. Society no longer clearly defines her status or her roles. As a matter of course, she enters a marriage for which she is not adequately prepared, and though married, she is still free to choose her career. If she chooses to be a "homemaker," as most do, she is likely to grow restless under the monotony and seeming meaninglessness of her isolated role. If she boldly chooses an extra-familial career, she sooner or later comes to recognize that she is missing the essential fulfillment of motherhood which marriage offers her. Many try both solutions, with highly questionable long-range success. A more common pattern seems to be to get the planned childbearing stage over with quickly and then to seek employment. Thus, about one third of all wives at ages thirty-five to forty-four now work outside the home.

One may criticize, say, a hobo for irresponsibly choosing freedom at the cost of direction, but modern woman's dilemma is not so easily handled. In reality, she is not the only one in need of direction. Her partner, modern man, has also lost his address. The devaluation of woman's core-function in the family is merely an indication of the devaluation of the family itself. Industrialization, with its accompanying technological advances, has been so rapid, so obviously successful, so all-absorbing, that modern man is just starting to question its purpose in terms of human values and personal development. Today, he discovers that it has captivated our educational system, created many of the demands which it is built to supply, and established its own system of values and goals for which men strenuously compete as for their final purpose in life.

It is beside the point to blame technology or "the machine" for this state of affairs. These are but useful means, the products of which modern man has mistakenly erected into ultimate ends. If the family has suffered devaluation, it is because our concentration on an ever higher standard of living and on the accumulation of the material symbols of success has blinded us to the human values and manifold opportunities for personal development which only the family can supply.

Modern woman—and modern man—will rediscover their directions when they rediscover the purpose of life. They must learn, as seemingly every age must relearn, that the pursuit of happiness is meaningless and self-destructive unless it takes place in a framework of values based on the integral nature of man. The family has lost none of its truly human significance in this frame of reference. The core-function of partnership in the enterprise of childbearing and child rearing remains the singularly developmental, richly rewarding, creative experience that it has always been for both women and men. Today, as in the beginning, it is still "not good for man to be alone."

To rediscover the family's significance, it is necessary to think in terms of essential human values and integral personal fulfillment. This is not a plea that

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women return submissively to the home. Rather it is a statement that the two aspects of a woman's vocation—as a person and as a feminine person—achieve normal integration in the family. In a very real sense, this statement holds for the man. Although his function in the family may differ, his partnership in the reproductive unit normally furnishes the most satisfying and significant human relationships he posssesses in life.

The pertinent question in discussing woman's role in the world, therefore, is not whether women can compete successfully with men. It is the extent to which women and men are mutually complementary, that is, mutually need each other for normal fulfillment. The family system may undergo change, but its essential functions are rooted in human nature and remain the same. If modern woman has come to look upon her role in the home as a pseudo-occupation, it is because she and society have evaluated her contribution in terms of the market place rather than in terms of her personal growth and enrichment.

There is confusion concerning woman's role in the world, then, because she has suffered the devaluation of her core-function in the home, and this is really a devaluation of the family itself. Once society rediscovers the significance of the family for both women and men, woman's role in the world will become clear. Although she is capable of competing with men in the world, her fulfillment, like that of her mate's, involves complementarity rather than competition. The implications of companionship and partnership in the family enterprise may shift with the age, but women and men can adjust to these changes providing they appreciate the values involved. Modern woman, like modern man, must learn that the search for happiness resolves itself into the search for meaning, and freedom without direction has no meaning.

THE NEW LINE

Crisis Inside Communism

PAUL JACOBS

THE OFFICIAL Communist press must be getting lots of mail these days, and "Anguished Reader" could easily be the signature on almost every letter to the editor which appears. Never before has there been such a dark and dismal internal crisis for the American Communist Party. The process of re-educating themselves into accepting their new political personalities is engrossing the attention of all Party members. And this time the process is much slower than it was in 1945, when Earl Browder was toppled, or in 1939, when the Stalin-Hitler Pact caught the Party totally unprepared.

Throughout the world there has been and undoubtedly will continue to be an endless amount of speculation over the possible meanings of the new Soviet policy. Its causes and its effects within the Soviet Union, as well as its significance for foreign policy, have been worried over, speculated upon and tentatively or cocksurely analyzed by experts and idiots of every variety. The desanctification of Stalin has become a major political event of the decade.

What effect is the dethroning process having on the functioning of the American Communist Party? Well, consider its effect on R. L. of Glendale, California. In a letter to the *People's World,* West Coast Communist paper, R. L. defended Stalin, saying: "I do not and will not accept the present scurrilous and vicious attempt to discredit him." At present, R. L. still believes "in keeping the Stalin heritage"; he disagrees with another letter writer, M. R., who accepts the fact that "in the U.S., for at least a quarter of a century, Marxism-Leninism has been completely neglected. Stalin's teaching became the sole interpretation of the political, cultural and economic problems at hand." Will R. L. change his mind or will he leave the party? What the M. R.'s of the Party will do is clear. They have obviously already interiorized their position on "the cult of the leader," the "Beria-concocted anti-Titoism campaign," the "weaknesses and errors committed by the American Marxists," the "vandalizing destruction of Jewish culture in the Soviet Union," the "need of overhauling the official Communist position on the Negro question" and on and on and on.

How goes it these days with the friends of M. R. and R.L., those not in the party but still of it? What is happening in the periphery groups whose members have never been able to cut the emotional umbilical cord attaching them to the Soviet Union?

Mr. Jacobs writes frequently on political and social questions for this and other publications.

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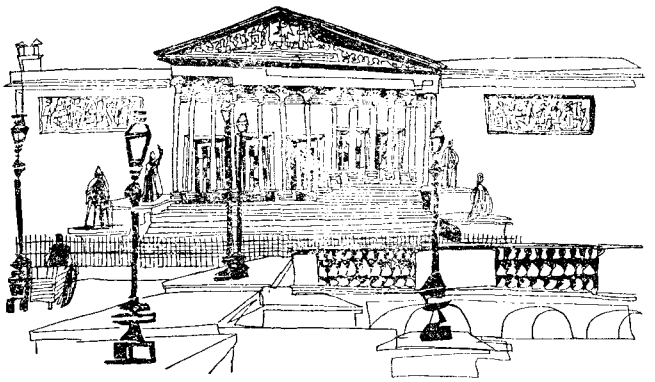
SOME HINTS at the eventual answers to these questions can be found in the history of the party and the nature of its membership.

The present crisis is not the first faced by the party, although it is certainly the worst in the past twenty-five years. In 1928 the American Communist Party was split apart when Foster, by Comintern order, was given Party leadership over the stormy protests of Jay Lovestone and James Cannon. Each of these believed himself to be the American Lenin and later organized his own revolutionary group outside the official party.

Following this factional struggle, the last to take place openly within the Party, the Communists easily accomplished the change from revolutionary extremism to the People's Front line in 1935. This shift in position was readily accepted by the membership as a necessary tactic, since it in no way impinged upon their fundamental convictions concerning the progressive nature of the Soviet Union. Nor did the Moscow trials upset many red apple-carts. But, in 1939, when the Stalin-Hitler Pact was signed and the People's Front was supplanted by denunciations of the war between England and Nazi Germany, sizable ripples and even some storms disturbed the surface of Party life. Nevertheless, the Party leadership was able, without enormous difficulty, once more to quiet doubts and suspicions with the usual explanations: "It's only a tactical question, not a matter of principle."

Hitler's attack upon the Soviet Union resolved the doubts and answered the questions. From 1942 to 1945, American Communists, in a veritable frenzy of righteousness, fought valiantly against the Axis, accumulating scores of medals for their military deeds and giving up virtually every economic demand in their eagerness to maintain war production. Then, at a time when the Party was hardly distinguishable from the National Association of Manufacturers, came the attack upon Earl Browder by a leader of the French Communist Party.

The attack upon Browder had more serious effects inside the Party than any of the previous shifts in position since 1928. It was unusual, for it coupled a change in line, a concept well understood by the membership as sometimes being necessary, with a vicious criticism against a *current* Party leader, something unknown prior to that time. For until Browder's expulsion such attacks, with their attendant character assassinations and slanders, had been reserved for already deposed Party functionaries. There had been a fair-sized group of members, more knowledgeable than the bulk of the Party membership, who had known for some time that some of the Party leaders had differences with Browder. This group was better prepared to accept Browder's expulsion. But many Party members, who had been easily recruited as they lounged at the side of a Hollywood swimming pool or sprawled on the floor of a New York apartment after an evening of guitar-accompanied "people's songs," found the reviling of Browder difficult to accept at first.



For most of the membership, however, it did not take long to make a similar adjustment to the new line. A small group of Browderites were expelled, and others began to waver in their loyalty. On the whole, though, the Party was able to withstand the shock; it made the sharp left turn and went on, smaller in size but harder in core.

THE PRESENT crisis in the Party is a great deal more serious. This is clearly shown in the flood of letters being printed in the Communist papers. The open discussion meetings where the leadership has been explaining the new line have been marked by querulous and complaining questions, overt criticism of policy and verbal attacks upon the explainers. The fact that all this is permitted is in itself an indication of the discouragement and confusion in the ranks.

In this crisis, more fundamental tenets of Communist Party ideology are being questioned than in any other. It is not just a tactical change that is involved here, not just a simple "leadership error" that can be corrected with an expulsion. Instead, basic and encompassing beliefs are being challenged, almost touching the sacred borders of the Communists' most profound accepted truth—the role of the Party and the over-all, long-term correctness of its position.

This crisis has brought a rain of ideological sledge-hammer blows upon the Communists, almost shattering their most accepted theorems. The Communist Party of the Soviet Union, *the* Party in Mecca itself, has already admitted that Stalin *was* a butcher, that the Soviet Union *was* unprepared for World War II, that there *was* a slavish "cult of leadership," that there *was* anti-Semitism in the form of murder, that the Moscow trials probably *were* frameups, that the trials in the satellite countries certainly *were* frameups, that Soviet economic policy *was* wrong, that civil liberties *were* unnecessarily suppressed in the Soviet Union. Party members cannot help but wonder where it will all end.

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It will end, in my opinion, as the other crises ended, with an acceptance of whatever the new line brings. Acceptance is inevitable since the most important aim of internal Communist education has always been the building of total loyalty to the Party as an institution. This objective has always been given first priority. Loyalty to the leadership of the moment is only an overlay, a sometimes convenient device for focusing the members' commitment. But the real test of the Communist is in his acceptance of the Party ideal—the mystique which allows for human errors but always believes in the long-term correctness of the Party position.

"The Party is above everything else! To guard the Bolshevik unity of the Party as the apple of one's eye is the first and highest law of Bolshevism!" said Dmitrov in 1938. Even when a basic change in policy is admittedly based on past errors of the Party, the very expunging of the error becomes an heroic act, suffused with sacrificial elements as the Party good is placed above the individual, awaiting the knife on the altar. Indeed, one of the greatest triumphs of the Party is that often the hand plunging the knife is that of the victim himself.

ADJUSTMENT to the new line has got under way. The rationalizations are already being made. Carefully, the Party is setting the limits beyond which the debate will not be permitted to go, even though, within those limits, the areas open to questioning and discussion have, perforce, been extended further than ever before. All the former heroes may be challenged, all may yet end up as villains—just so long as the Party itself remains sacred.

In the adjustment process, the reviling of former gods, even Stalin himself, is not as difficult for Party members to take as the admissions that many policies considered essential to socialism in the Soviet Union were either subverted or never put into effect. To accept Stalin as an anti-Semite is not nearly as difficult as it is to accept anti-Semitism as a state policy. Paradoxical as it may seem, however, the admissions by the Party leaders that there were "monstrous injustices done," that "violations of the principles of socialist justice have taken place," and that "there are departures from the principles of socialism" renew the members' faith in the Party.

Thus for every reader who writes to the editors of the *People's World* complaining about the "sophistry" of the Party's leaders in so quickly accepting the new line, there is already a convinced G.B. who writes that the Khrushchev report "has already speeded up the world peace movement" because it is a "method of free and open nationwide analysis which will raise the political level of understanding of hundreds of millions who will immediately apply this to their daily tasks and problems, national, international." And the tragedy is that most of the present dissenters will, more than likely, soon voice the same ideas as G.B. They are loyal to the Party, and passivity is a necessary ingredient for commitment to it.

The Party membership is not admitting its guilt for the "crimes against socialism." Rather, the leadership is admitting it for them, and it is the leadership, the active source of political energy, upon whom the membership is totally dependent intellectually. During this period, with the leadership holding a flashlight of "self-criticism" to guide their halting steps, the rank-and-file members grope for some theoretical support. And already they are finding it. They find it in the position, advanced by Eugene Dennis, that the "open and frank admission" of the "wholesale violations of socialist justice" and the "measures taken to repair them and punish the guilty ones" represent nothing less than "an act of great political honesty and courage."

The extent to which this approach to the problem will be accepted by the American Communist Party and its sympathizers is contingent upon a number of related factors. For the top leadership, there is no alternative but to either accept or leave. And where would Eugene Dennis or William Foster go? The more cynical among the leadership are laughing at the discomfiture of their own group; the less cynical are more ardently repeating that one of Lenin's basic organizational principles was, "Iron discipline for the proletarian party."

For the membership, the problem is somewhat different. Obviously, there are different degrees of commitment manifested. But most of the real Party members of 1956 are of a different character from those of a decade ago. Their organization has been prosecuted and persecuted for ten years, its leaders jailed, and its resources tremendously diminished. Even allowing for variations in the degree of commitment to the Party, to be a Communist today, after the Korean war, means that a common denominator of primary loyalty to the Party as an institution must be present and must be strong. This loyalty will keep most of them in the Party.

Even if there are Party members so troubled by this new line that they are seriously shaken, where are they to go? The same question must be asked for the members of the peripheral groups. These people are not only Communists or Communist sympathizers; they are also human beings, and this means that there must be an alternative open to them. Even though the Party leadership consciously attempts to circumscribe and limit the areas of debate, it is always conceivable that once a member starts to think, he may not be able to stop. Sadly, not very many seem capable, any longer, of even starting.

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Power and Plenty

CLYDE T. ELLIS

EXACTLY twenty years ago this month, President Franklin D. Roosevelt signed into law the Norris-Rayburn Act establishing the Rural Electrification Administration. That action began the creation of the largest new commercial industry and new consumer market for the products of industry in a generation.

In 1936, only one-tenth of America's farms were electrified, and this for a simple reason. Rural electrification was not an economical business because prohibitive prices were being charged to install rural electric lines and prohibitive rates were being required by the only existing power suppliers. In this situation government intervened from two directions.

The Rural Electrification Act made it possible to create nearly one thousand electric cooperatives. These now serve four million farms, homes and rural establishments that could not afford the prohibitive rates of the pre-1936 era. The law helped rural people help themselves. It allowed them to obtain all of the conveniences and labor saving benefits of electricity by extending to them the credit facilities of the Federal government in the form of loans which they are repaying with interest.

This was also the time when the great TVA and Bonneville hydro-electric resource projects were coming into existence. They provided electricity at wholesale costs which were less than half the rate which power companies demanded, and they also served as a powerful competitive influence. For the first time the American people had a yardstick with which to measure the fair and possible costs of electricity, and one which is very useful even outside the areas of public power development.

The rural electrification program helps the nation as a whole, not just farmers. It provides a good example of the benefits that more electricity at lower cost spreads among all of our people.

In the next twenty years, farmers in the United States are going to spend twenty-four billion dollars on electric appliances and equipment. That is an average of $5,300 per farm. In the next five years the purchases will amount to $5.3 billion, or $1,100 per farm. To date, about $3 billion has been spent in building REA-financed rural electric lines. That has meant work for thousands of people in the construction industry and a significant demand for products supplied by industry such as poles, transformers and wire.

IN 1953, REA reappraised the relationship between the cost of supplying electricity to rural consumers and the use of electricity by those consumers, and they found that for every $1 spent in construction of facilities, about $4 was spent by the consumers for apparatus that utilized electric energy. That means a tremendous market for consumer goods was created by this program; already it has brought about sales in excess of twelve billion dollars for appliances and electric farm equipment. Over the next twenty years the consumption of electricity by these consumers is expected to rise four to five times above the present level, and this fact also means that a great many more appliances and items of farm machinery will be purchased to account for this increased consumption.

During the next two decades, for instance, farmers will spend eighty-one million dollars on air conditioners, one hundred and forty-four million on freezers, and one hundred and fifty-six million on television receivers. They will buy more than four hundred million dollars worth of lights and wiring for their homes, and over fifty million dollars worth of electric clothes dryers.

It should be noted, too, that these are just initial purchases. At the same time farmers will be replacing old and worn-out appliances, in some cases at a greater rate. In this period they will replace almost twenty-five million dollars worth of dryers, more than two hundred million dollars worth of freezers, over five hundred million dollars worth of wiring and lighting, another five hundred million dollars worth of refrigerators, and over three hundred million dollars worth of television receivers. In maintaining the rural electric systems, almost a million and a half power poles are purchased annually. About the same number of miles of wire have been strung to serve the more than fourteen million people who are receiving electricity as a result of this program.

Over the years, the Federal rural electrification and public power programs have demonstrated that electric rates, like anything else, can no more be divorced from

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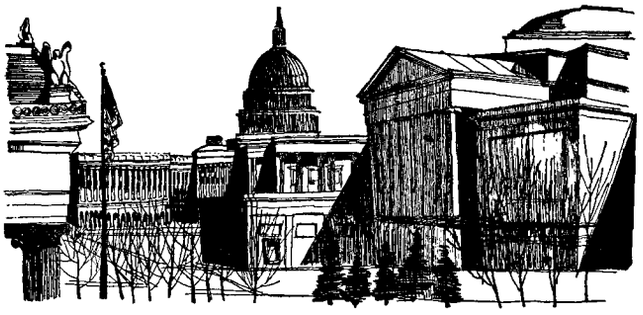
consumer use of electricity than an automobile can from gasoline. The evidence that in any given community there is a consistent correlation between the prices and the use of various products is strong. As prices go down, the use of the product goes up—anywhere—and vice versa. It is one of the fundamental laws of economics.

The Tennessee Valley Authority provides a good example. Consumption of electricity in the Tennessee Valley area increased by leaps and bounds when TVA's lower wholesale rates, and consequently the distributor's resale rates, became effective. In 1934, the first year of these new wholesale rates, the Tennessee Electric Power Company increased its sale of ranges and refrigerators more than three hundred per cent over the average preceding years; sales of water heaters increased better than seven hundred per cent. The power company's total sales of electric appliances was three times as great as the previous year. For the years 1935 and 1936, the volume of appliance sales was about four times that of 1933.



All in all, the rural electrification program has provided the industries involved in making electrical equipment a significant boost, increasing the total market for their products by over ten per cent. This affects everyone. Obviously, all industries and workers in all occupations benefit by this substantial contribution to our economy. And in addition to these very substantial considerations, studies also show that wherever Federal hydro-electric projects have been developed a competitive influence is created that spreads like ripples from a stone dropped in a pond. The farther away this influence of Federal power development, of course, the less the competitive influence, and therefore the higher the power rates.

AS A result of his own experience, the American farmer, through his rural electric systems, has been a strong advocate of developing all of the feasible hydro-electric power possible. He learned the hard way that the key to obtaining the greatest benefit from electricity is keeping the supply plentiful and the costs down, and he is convinced that the lessons he has learned over the past twenty years can be applied in cities and suburbs everywhere.

Unfortunately, however, in the last few years there has been a regrettable deterioration in the maintenance of progressive resource-development programs—a trend that has already gone far enough to be a threat to the entire economic health of our nation. It began when the Eisenhower Administration canceled the Interior Department's support for a Federal high Hell's Canyon Dam on the Snake River. That was followed by administrative moves to weaken the so-called preference rights which rural electric and other non-profit power distributors have as customers for Federal power, under laws dating back to 1902.

Along the way, Federal power agencies such as the Tennessee Valley Authority, Bonneville, and the Southwestern Power Administration have been weakened, and there have been constant compromises with the commercial utility monopolists, compromises which appease them but never really satisfy them because their appetite is apparently insatiable. They want all or nothing—extension of their monopoly to include Federal hydro projects or no Federal hydro developments at all.

The Eisenhower Administration has advocated a "partnership with local interests" for hydro development. One would think that such a plan would benefit municipal and rural electric systems, for they are truly the nation's locally owned and locally controlled electric utility enterprises. But instead, "partnership" has been a sugary phrase used to excuse the surrender of Federal responsibility to the great utility companies. A great and successful American experiment that was begun twenty years ago has fallen upon evil days.

AN APPEAL

Father E. De Meulder, S.J., who served as a missionary in India for over twenty-five years, writes from his new post in Northern Rhodesia for aid in establishing St. Augustine's College, "the first proposed interracial school in Central and South Africa." It is to be open to students of all races and creeds, including those whose homes are outside the Rhodesian Federation: "Europeans, Africans, Asians and those of mixed origin." The Jesuit Fathers, who are to be in charge, are considering for the school's cultural symbol mighty Victoria Falls, a single torrent with many rivulets. In describing the immediate and abiding need for such an institution, Father De Meulder cites an old Chinese saying: "If you are planting for one year, plant grain; if you are planting for ten years, plant trees; if you are planting for one hundred years, plant men." As soon as funds are available, the site will be acquired and construction begun. Donations may be sent directly to: Rev. E. De Meulder, S.J., Box 125, Lusaka, Northern Rhodesia, Africa.

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THE SCREEN

ONE THIRD OF A NATION

BEING convinced that love is everything, the movies are busy these days spreading the gospel and have even borrowed a couple of plays from TV to prove their point. Expanded to a full-length film heavy with woe and brutality, "Crime in the Streets" is pretty hard to take. One never doubts the sincerity of Vincent M. Fennelly's good production, but still the viewer squirms as he watches scene after scene of malicious juvenile delinquency, from the gang war at the beginning to the vicious knifing episode near the finale.

Reginald Rose's very thoughtful script and Donald Siegel's realistic direction allow us little surcease from pain except when they are explaining how Frankie (the leader of the gang, expertly played by John Cassavetes) got the way he is. At eighteen, Frankie still acts like an eight-year-old, the age at which his father walked out and his mother remarried and left him to run the streets in this tenement district that is the breeding place of crime. The neighborhood social worker (played with admirable restraint by James Whitmore) believes that teen-agers can't merely be *told* to be good; they should be also lived with and loved.

Fortunately for Frankie, who plans the murder of a man who informed the police on one of their gang, his little step-brother (Peter Votrian) turns up at the crucial moment to declare his love. The solution to all the drastic events comes too easily and too quickly at the end, but it is still quite effective and touching. "Crime in the Streets" is bound to remind some audiences of "Dead End" (1937) but these same viewers are likely to wonder if the new film can be classed as entertainment.

A QUITE different film that stems from TV and sees lack of love as the cause of its central character's breakdown is "The Rack." Most of this timely drama, for which Stewart Stern wrote the script from Rod Serling's original, takes place in a 1954 U.S. military courtroom where a captain is being tried on various charges, including collaborating with the enemy and slapping a sick fellow-prisoner after his capture by the Chinese during the Korean War. Although Director Arnold Laven tries to get cinematic movement into an interesting theme, the first part of the picture is extremely slow and bogs down into talky character development. But once the trial gets going, the film arouses real interest in what happens to Paul Newman as the taciturn captain who's almost anxious to plead guilty; Walter Pidgeon as his father, a colonel shocked at the charges of his son's behavior; Anne Francis as Paul's widowed sister-in-law; Wendell Corey as the reluctant prosecuting major; Edmond O'Brien as the intensely sincere defense officer; and many others in this fine cast, who appear as witnesses, friends, military personnel, etc.

Although the evidence piles up against Paul at the court martial, the film makes it clear that we have to "judge a man who was put on the rack by men of perverted morality." The enemy finally broke Paul, not through physical torture, but through goading him on a sore point in his psychological make-up: the loneliness that resulted from bad family relations during his childhood. The final scenes of this well-acted movie are extremely stirring. Although we and the court now understand what happened to Paul, what else can his judges do but find him guilty? The picture asks, Who is responsible? What is a man's breaking point? And it has two sequences that will touch even the stoniest hearts: in one scene the strict, military father, who denied his son love as a boy, pleads for his forgiveness and love; and in another scene, Paul, making a statement after the verdict, says that everyone has his moment of potential greatness but that there are always some who do not rise to it.

STILL another film that says the unloved one is doomed is "Hilda Crane." Although it was given a handsome production by Herbert B. Swope, Jr., in CinemaScope and Technicolor and has a fine cast, this soap opera is not to be taken seriously; in fact it's hard to believe that anyone would have considered this silly plot as material for a movie. Poor Hilda—after messing up her life with a couple of marriages and divorces in New York, she returns to her home town and proceeds to make another mess of things. With Jean Simmons playing the role, Hilda is obviously no ordinary slouch. She's looking around for love, and she desperately wants something to believe in. But her mother (Judith Evelyn), alas, never really loved her and is interested only in a respectable front. And her mother-in-law, a mean witch played by Evelyn Varden, tries to buy her off right before the wedding and then falls dead. So with Hilda's husband (Guy Madison) blaming himself, and an old flame (Jean Pierre Aumont) turning up at the opportune moment, Hilda's third marriage takes quite a beating too. After the attempted suicide scene, a happy ending is tacked onto all this. Not surprisingly, the end result is unbelievable. Credit for the production must go to Philip Dunne who directed it so valiantly from his own script which he based on the highly plotted play by Samson Raphaelson.

PHILIP T. HARTUNG.

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OF NOTE

TASK OF THE CATHOLIC COLLEGE

THE MAY ISSUE of the *National Catholic Educational Association Bulletin* (1785 Massachusetts Ave., N.W., Washington 6, D.C.) contains an address by the Reverend Gustave Weigel, S.J. entitled "Enriching the Intellectual Life of the Catholic College." Excerpts from this address are given below:

To enrich the intellectual life, a college must concentrate on scholarship, contemplation, reflection on reality as achieved after valid information has been acquired. This means first of all that the masters of the college must be scholars, not mere purveyors of textbook summaries. This in turn means that they are always on the lookout for more and better information, and when they have achieved it, they reduce it to understanding by reflection. This is the 24-hour-a-day task of the true college professor. We can add here that such professors will not only communicate the results of their meditations to the students, but because *bonum est diffusivum sui*—the good is anxious to flow out—the proper professor will publish for his scholarly fraternity what he has found. Publication does not make a scholar, but a professor who does not publish in the journals of his own group looks suspiciously as if he had nothing to contribute because he has found nothing, which is equivalent to saying that he has not been searching. The most revealing sign of a lack of scholarship in a teaching group can be seen if their meetings are only discussions on better and more effective techniques for the communication of textbook formulas to unwilling students. When that is evident, we know that scholarship has no meaning for the group. . . .

The most serious difficulty which can be raised with this whole exposition is that it is too abstract and not at all realistic. Is it not true that we have our schools so that Catholic youth may have training for a future life which for the overwhelming majority will not be scholarship? If we actually tried to arrange our schools according to the principles here expounded, would not most of our colleges close almost overnight? Does not our commitment to our students determine our orientation, and are not most of those students not only uninterested but perhaps even incapable of intellectual contemplation? Given the type of student we have and the kind of product the Church wants, would it not be better to staff our colleges with persons who can mold characters rather than form scholars?

In principle this single objection—for it is only one, no matter how many forms it takes—has been forestalled. The college is first of all the social center of the scholars who make up the faculty. Essentially but secondarily it includes in its community an indefinite number of disciples. That is the structure of the college by its own nature. The community takes advantage of the presence of the college and sends to it its youth in order to give them a humanistic formation which is not identical with scholarship. The college rightly admits such young people, for the college is kept alive by the general community and therefore owes it any services which it can render, as long as such services are not contradictory to its true function. The army is a training center; so is a summer camp. A school of apprentices exclusively gives training, but society has found that adolescents who grow up in a scholarly world receive a formation which is of incomparable value. This humanistic training is given through a life and activity in intimate contact with scholars at work. It ceases to be humanistic training when the scholars are eliminated, or relegated to a second place. You can have a finishing school where manners and social graces are inculcated, but this is not a college. . . .

Society sometimes can ask too much. Just because the college is an apprenticeship and other institutions of apprenticeship are nonexistent, does not mean that the college should take care of all apprentices no matter what be the objective of their training. Just because colleges study languages does not give society the right to ask the college to become a Berlitz school. Because the college studies science and technology gives society no right to ask the college to make mechanics. There is a tendency in this country to make the college the training center for all its youth, no matter what be the activity for which they train. The cause in part is social and in part economic. The social explanation is the disappearance of the craft guilds, which, while they existed, trained their own apprentices. Now that they are gone, society turns to the colleges to do the work which was proper to the guilds but not proper to the college. The economic cause is also evident. The college does have the secondary facilities necessary for youth, and so society in order to save the money required in reduplicating such commodities, asks the college to *extend* its services. Yet the college should protest. Its protests would not be unjust. The college is not the home for all kinds of apprentices. It is the home of scholarship where youths who can profit from a life in a scholarly environment may do so. They are welcome, but they have no right to ask the college to be unloyal to its own mission.

Consequently we should deplore the proliferation of practical courses and pragmatic departments in our colleges. Do business departments and nursing technology have any right to a place in the college? I think not. However, at times, the college like many a housewife must do outside work in order to keep the home

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going, and so I suppose a college would be justified morally if not logically for including such departments in its field of enterprise. But nothing would justify a wife in her extra-domestic activities if as a result she would never be home at all. . . .

Within the last few years voices have been raised in Catholic circles, lamenting the lack of intellectualism in the American Catholic community. Not unnaturally the national organization, the Catholic Commission on Intellectual and Cultural Affairs, was the first which concerned itself explicitly with the problem, and a study presented to the 1955 meeting of the Commission in St. Louis, by Dr. John Tracy Ellis, is a calm but terrifying exposé of our intellectual poverty. The immediate cause of this deficiency is undoubtedly the Catholic college. By this I do not mean that the Catholic college was morally responsible for our situation. Father Ellis shows quite clearly that there were many factors which made it impossible for the college to do the work it should have done. But leaving the moral responsibility to one side, it is yet evident that the Catholic college innocently failed in the task which was proper to it, and the result is our shame and our reduced significance in the nation.

The main reason why the Catholic college failed was its incapacity to form a scholarly center in its establishment. There were many intelligent men and women engaged in Catholic college work; many were excellent guides for the youth who came to their institutions. But few were scholars in the strict sense of the word. Intelligence is not at all identical with scholarship. Many scholars are not highly intelligent and most intelligent men are not scholars. Scholarship does not primarily consist in footnotes, bibliographies and professional jargon, but these things do point out what scholarship really is. It is the wide search for relevant and reliable information and the exact reduction of such information into a consistent, harmonious, economic and spiritual synthesis. When the Catholic college demands this kind of work of its professors, and refuses to accept less from them, the Catholic college will be a true college and it will produce the intellectual vision which will solidify and energize the American Catholic community.

COMMUNICATIONS

"THE MISSIONARY TODAY"

New York, N.Y.

TO the Editors: Bede Griffiths' article, "The Missionary Today" [Apr. 27], is the kind of thing which is still badly needed; there are still people who ignore the important distinction between Christianity and "Western culture." I hope that it, and others like it that have appeared in The Commonweal, will be an effective antidote for articles like David Johnstone's "Two Cultures in India" [Nov. 19, 1954]. . . .

I have, however, one complaint about the article. Dom Griffiths recognizes the fact that the Church is not "bound to the Latin language or to a Latin mode of thought." But he seems to assume that *de facto* the Church is now limited to Latin Catholicism.

For example, he says that "there was an Egyptian Church, a Syrian Church, an Armenian Church, . . . all equally Catholic." Why the past tense? Catholics of these rites still (or again) exist, even though the *majority* of Eastern Christians are not Catholics.

Another example: Bede Griffiths refers to "the peculiarly Latin character of Catholicism," where it would be more accurate to say, "the *predominantly* Latin character of Catholicism." Again, he says: "We cannot simply discard the tradition of the past centuries in the Church and attempt to return to some primitive form of Eastern Christianity." But Eastern Christianity still exists, just as much alive as Western Christianity.

I think that this omission of reference to the Eastern Rites is a serious one. The Eastern Rites show that Dom Griffiths' vision of diversity in unity already exists. It is true that the Church is overwhelmingly Latin in membership, due to historical causes. And it is true that the actual array of rites covers only a small part of the array foreseen by Dom Griffiths. Still, the diversity of rites is a very important fact about the Church, and very pertinent to the article.

One more thing, about India. On the Malabar Coast there are a large number of Christians, many of them Catholic. They have, to differing degrees, retained their own customs and liturgy (like other Eastern Christians); one of their priests wrote an article in The Commonweal some time ago. It seems to me, although I am unacquainted with conditions in India, that if these people could be aided in missionary activity among the non-Christians, a step would have been taken toward Bede Griffiths' vision of an Indian Catholicism.

EDWARD J. TULLY, JR.

MODERN CULTURE

Upper Saddle River, N.J.

TO the Editors: The "I-it" character of modern life and culture, a culture of "objectivity," and its evaluation by contrast with the "I-Thou" relation, the seed of a culture of personalism, and a relation required by a personal God and by His Way as set forth in the organism of Christianity—this has been the theme common to several of The Commonweal's recent articles and to an article appearing in the April issue of *Harper's*.

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Thomas F. O'Dea adverted to it expressly in his "The Secularization of Culture" [The Commonweal, April 20]. It seems also to be implicit in "Crime and Criticism," John P. Sisk's article in the same issue. He quite rightfully points out that in the mystery story there is no real mystery, merely a puzzle or to use a Gabriel Marcel description: not "mystery," just "problem." The word "problem" in this context is to be understood with its Greek root in mind: *problema* —something placed *in front of me,* thus blocking my way, demanding my removal or solution of "it" as object. "Mystery," in the true sense, is a sphere in which one becomes wholly committed. It is the contrast between the attitude of cool, conceptual detachment, the view of the other as other, as "it," and the gaze at and the wonder of the other as subject, as "thou."

Life, then, in the mystery story is a matter of cool detachment. Consequently the inevitable murders must necessarily involve the deaths of "it's" rather than "thou's." It is all reminiscent of the Paschaltide refrain in an ironic sense: "Death shall no longer have dominion over Him." In fact, as Mr. Sisk points out, the standard style is ironic. The style is the man, flowing from his ironic, conceptual attitude, spilling over into his work, determining and following content.

The origin of the mystery story has, as I recall, been attributed to Edgar Allan Poe, of whose work a similar analysis has been made by Allen Tate in two essays, "The Angelic Imagination" and "Our Cousin, Mr. Poe," in his collection, *The Man of Letters in the Modern World.* Reason in Poe is detached from feeling, Mr. Tate finds, and significantly this detachment is ascribed to the same philosophic source cited by Mr. Sisk: Descartes. This attitude is termed "the doctrine of angelism" by Mr. Tate and he summarizes it by a brief quotation from Jacques Maritain's *The Dream of Descartes*:

"Cartesian dualism breaks man up into two complete substances, joined to one another none knows how: on the one hand, the body which is only geometrical extension; on the other, the soul which is only thought—an angel inhabiting a machine and directing it by means of the pineal gland.

". . . . . for human intellection is living and fresh only when it is centered upon the vigilance of sense perception. The natural roots of our knowledge being cut, a general drying up in philosophy and culture resulted, a drought for which romantic tears were later to provide only an insufficient remedy. . . . Affectivity will have its revenge."

In this same vein, Walter Kerr discussing the current Broadway season in "The Best Theater Season in Years" [*Harper's,* April] concludes that it is a contemplative turn of the artistic mind that has begotten the recent flow of good plays. "We have," he writes, "for the moment desisted from our urgent manipulation of the world, our *use* of the world, our obligation to work it over, and chosen simply to look at it—no doubt in the hope that we may learn to like it again."

A little farther on, he states: "Suddenly we have dropped the blueprints and become fascinated by the human personality as a mystery." And later: "Our new habit of mind, if it is one, may be called contemplative because it doesn't ask for an answer—just for temporary permission to wonder. We wonder about the character, and the character tends to become a wonder."

Common to all these thoughts is the necessity for the return to wonder, mystery and commitment and to a re-evaluation of our culture in these terms. A specific call to such a re-evaluation was made by Frederick D. Wilhelmsen in "The Alienated Professor" [The Commonweal, April 6]. Non-Catholic education makes a fetish of "objectivity" and a virtue of non-commitment. Catholic education appears to be drifting towards big business.

Perhaps at long last the winter is now past, the rain over and gone. The flowers are appearing in our land: soon it will be the time for pruning. Is it the voice of the turtle that we now hear in our land?

JOSEPH M. LYNCH.

"CRIME AND CRITICISM"

Chicago, Illinois

TO the Editors: Mr. John P. Sisk's "Crime and Criticism" [April 20] is so riddled with ambiguities and contradictions that one suspects the article was ment to fill space or provoke reply (since there was no attempt at satire, I will leave that possibility out of account). . . .

To start with, Mr. Sisk wishes a ". . . body of criticism to give it (the mystery story field) stature. . . .". Surely he only temporarily forgot that nothing can be *given* real stature. If a mystery story does not possess it, twenty erudite essays cannot give it to it.

Near the end, when the article touches on the romance of the whodunit, it is in the connotation of sex, not in the essential unreality of the mystery story and its people. No matter how poorly a "serious" novelist creates characters, if he does so in his attempt to spotlight his view of life, he has done more than I have ever encountered accomplished in any whodunit. Mr. Eric Ambler has come the closest to creating characters who live with the reader, and these have been in his espionage stories—a field which contains a fragment of reality. . . . I do not disparage the field of mystery writing as its better practitioners present it, but the stature of such stories can never be more than that of cross-word puzzles with continuity.

GERRY CASHMAN.

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BOOKS

The Citizen as Patriot and Traitor

THE LOYAL AND THE DISLOYAL. By Morton Grodzins. University of Chicago Press. $4.

By MICHAEL HARRINGTON

HOW DO we evaluate those officers of the German Army who participated in the July 20 plot against Hitler? Or those other German officers who refused to aid the Allies, even though they were opposed to Nazism and convinced that the war was lost, and did so on the grounds that they had sworn an oath? Which group was made up of patriots? Who were the traitors?

One of the best things about Morton Grodzins' *The Loyal and The Disloyal* is that he approaches this problem in depth, that he sees its complexity. In this sense, his book should be required reading for all those who put forward a monolithic "Americanism," and, as Grodzins points out, actually imply a totalitarian and anti-democratic philosophy in the process. Democracy, he argues, is based upon an indirect loyalty of the citizen to the nation, totalitarianism upon a direct, and enforced, commitment. In the latter case, society becomes the state, there is no difference between the two, and it is a paradox of America's various loyalty programs that they purport to defend democracy by methods which move in just such a totalitarian direction.

Thus, Grodzins concludes, " . . . all patriots are potential traitors. The paths to disloyalty are closed to no man. In a democracy the completely 'normal' citizen . . . faces the possibility that his loyalty to those very groups and ideals which give him happiness may produce disloyalty to the nation." And this insight is in turn related to the social conditions which open the way to such a treason: the disintegration of stable order, a conflict of national policy and personal ideals, an alienation which yearns for the defined values that have broken up, resolved "by grasping a cause, by saluting a leader, or by drifting into close relations with others who are pledged to the destruction of the going system."

These social conditions have been almost normal in the world ever since the first world war. As a result, our times are rich in the experience of treason—or of treason's other face, the higher patriotism, the July 20th plot, the French Resistance, the struggle of the colonial masses against their governments. And in America, during the last decade, the question has become acute. Individuals who belonged to the Communist Party, or signed a peace petition, or who are related to someone who belonged or signed, have been stigmatized as traitors. Indeed, taking Grodzins' insight, one can imagine the stigmatizer, the proponent of simple Americanism: sitting in the midst of his own ordered world, he is saying, "But I would never have done that." He does not realize that even a Senator Eastland may suddenly find himself a conscientious objector in the name of racism—that "all patriots are potential traitors."

Grodzins' analysis is sensitive and brilliant. His discussion of the plight of the Niesi in their detention camps is especially fine, and his criticism of the contradictory character of government loyalty programs is trenchant. But when he comes to the discussion of actual reforms, he does not use the depth of his own analysis. He more or less confines himself to calling for administrative changes; he wishes to change the practice by persuasion. Yet his own account of the complexity of the problem is the best criticism of his own attitude.

Criticism of this one part of Grodzins' book should not, however, keep any potential reader away from it. There is rich material here, a feeling for the ambiguities of a shifting world, an insight into the paradoxes that this has produced. On such a level—and that is where most of the book is—*The Loyal and the Disloyal* is extremely worthwhile for the discontented *and* the contented.

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Origins of England's Civil War

THE KING'S PEACE. By C.V. Wedgwood. Macmillan. $5.50.

By ANNE FREMANTLE

IN GOOD King Charles' golden days the Vicar of Bray was a zealous High Churchman. Miss Wedgwood, awarded in the 1956 New Year's Honors List a much deserved C.B.E., and in this country one of the rare permanent memberships of the Institute for Advanced Study at Princeton, has most lucidly and admirably shown the how and the why of the Vicar's motives —and those of his many compatriots. Her study of the origins of the seventeenth century Civil War in England is the first volume of a history that will certainly rank with such classics as Clarendon's *Rebellion* and Ranke's *History of the Papacy*. She has that rare felicity, an historian's integrity combined with the devouring concern for the individual which usually is the prerogative of the novelist. Add to this an exquisite mastery of the English language—she took First Class Honors at Oxford—and the total adds up to another *first*: so far, there has been no absolutely first-class historian who has happened to be a woman. Poets aplenty; painters, some few; of saints, no lack, and of heroines and martyrs a goodly, if not glorious, army. But, in her field, Miss Wedgwood is unique, a pioneer.

She proceeds with a solid pointillism, adding tiny detail to tiny detail to show what England was really like in the sixteen-twenties. She builds up the sights and smells of London, the shipyards along the southern shore of the Thames, the gigantic city, the centre of mercantile and maritime England, five miles long by three broad. She shows the rich with their horse racing and foot racing, their two bowling greens; the jeering, cunning courtesans; the rooking roaring boys. Twenty thousand craft in a day on the tidal river, with rosemary and jasmine in constant demand to disguise the putrid smells of streets and houses in one of the wickedest and "as a natural consequence, one of the most austerely pious" cities in Europe. She shows the iron smelters of Sussex, the tin-mines of Cornwall, the hierarchic English society, with the day-laborer its base, the King its culmination. And, above all, she shows us that King, who "shelved his problems, not solved them," who was passionately Anglican, but in love with his Catholic Queen, and as opposed to the Lutheran faith of his sister and nephews as he was devoted to them personally.

She shows how the overwhelming majority of the King's subjects, "whatever their doctrines, their education or their interests, were simply and sincerely religious. They did not doubt that their souls were immortal or that Christ had died to redeem them." And, throughout the seventeenth century, "the desire to believe and the capacity to believe were still almost equally strong." Curiously, Latin was still the language of the educated, but, since the Reformation had thrown overboard fifteen centuries of Christendom, the emphasis was on the classical. Yet, since the Reformed churches still claimed to be Christian, they could not return to Pagan sources, so the actual texts approved were scanty. Little wonder that, for the educated, the Reformation was—and has remained—a traumatic experience, a strange gulf. In the seventeenth century the English people "could read: but they had little to read."

Charles I was the first English King for whom the Church of England was a childhood experience. For him, the "Church was the soul of the State, without which the body politic would be inert and lifeless matter." His predecessors had accepted the Church of England in maturity, as a "convenient framework of belief." Miss Wedgwood shows the King a true martyr, and Archbishop Laud selfless and single-minded. Unfortunately, the King "was wrong in every way. His Church was young and insecure, doctrinally divided, imperfectly organized, open to criticism and but feebly rooted in the affections of the people." Worse, though the Church was Protestant because it had repudiated the Pope, its reformation "seemed inadequate to the large number of English Protestants who had come under Calvinist or Baptist influences."

The simple problem of where the altar should stand, at the east end or in the centre of the church, was one of the factors that precipitated the Civil War. For, if the altar were at the east end, then it was an easy step—a step taken by the Archbishop and his followers—to candles, bowing, surplices, and such-like idolatrous practices. But if it stood in the middle of the church then men flung their coats upon it, or, later, as Cromwell did, tethered their horses to it. The choice for Anglicans seemed to lie between blasphemy and idolatry.

Civil Wars are always wars of religion it is said, and the logical Scots, as sure of their ground as the Pope in Rome himself, made mincemeat of the pious, irresolute King. Miss Wedgwood shows only too clearly how all his misfortunes were his own fault, and how scurvily he dealt with the men who served him most loyally, such as Strafford and Laud. Perhaps her disclaimer of any attempt to examine the underlying causes of the quarrel, preferring, as she put it, "to restore the immediacy of experience" of the men who were engaged in it, leads her to too personal and detailed an examination of the characters and motives of the Scots. Yet her emphasis on the importance of the individual is blessed relief from the purely economic, or anthropological, or Marxian view of history so generally prevalent today. She has no truck with trends. For her, history is people, their mistakes and their wrong guesses, their faith and their fear. And she has given us, minutely documented, what happened during those "golden years" when King Charles' Court was the happiest and the gayest in Europe, and even more, the reasons for the brevity of that celestial moment.

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Stories in the Surrealist Manner

A CONTEST OF LADIES. By William Sansom. Reynal. $3.50.

By FRANK GETLEIN

BRIDEY MURPHY missed the boat, and missed it by a good twenty years. Essentially, the old girl is a surrealist stage property, and it wounds the aesthetic sense to see her bourgeois treatment at the hands of the present management. Reading Mr. Bernstein's gawky asides, and still more his fumbling speculations, one sheds a tear for what Dali would have made of the enterprise, for the style with which the whole thing would have been carried off, for the lost *éclat* of a lunatic light that never was.

These bearable regrets come to mind because of the sudden presence of William Sansom alongside Bridey on the same deserted dock. Certainly there's no lack of style in Sansom—he has it and to spare—but left-over surrealist he is, and thus old-fashioned and dull in a world that casually trumps every horror in the surrealist deck.

Style indeed he has. He writes a beautiful, managed English prose. If you could work yourself up to giving a damn about any of his people, his prose would be a wonderful, effortless but stimulating way to find out about them. As things stand, reading the prose is something like watching fancy ice-skating; it charms for five minutes or so and even during the five minutes you're always aware the ice will melt in the morning.

This book of fifteen stories appears with the usual collection of nice things about the author on the dust-jacket. One thread links all the quotes together, a general agreement that Sansom is a whiz at description ("descriptions are extraordinary"—V. S. Pritchett; "descriptive power is a steady fireworks"—Eudora Welty; "remarkable gift for description"—John K. Hutchens). Inevitably, this chorus brings to mind the trade comment on most television drama: "The lighting was good."

Actually, Sansom's descriptions are not descriptions at all, but projections, in the surrealist manner, of hothouse-grown interior horrors onto the landscape being described. What the extraordinary fireworks of his gift amount to is an extraordinary development of the pathetic fallacy. Dead nature comes to life and tries to murder a city dweller out for a country stroll; the elements bestir themselves to horrify a group of Spanish vacationists.

In almost all the stories, whatever the locale, the heart of the story is a gag, pure and simple, and by preference a gag that is saved, as the best of gags are, right until the last line, sometimes until the last word. The title story concerns a retired music-hall singer who has had the fancy of decorating his house like a plush hotel. Into it come a half dozen foreign bathing beauties, contesting for honors. The man, an old bachelor, swells in the flirtation that follows, prides himself on a conquest and the last line reads, "But then she married him."

Again, an anonymous young man meets an anonymous young woman in Rome, dines with her, proceeds to her bedroom. At the last moment, her arm, for no particular reason, stretches, monstrously, all across the room to turn out the light.

Again, a shop assistant enjoys his holiday in Rome, eventually discovers that what he really likes are the great figures of the saints surmounting the Colonnade of St. Peter's, because they remind him of the fashion figures of his store.

Yet again, a young man peers through an old woman's window to see a strange child posing before a great Christmas tree. A sudden fire kills the child and he, entering, finds the child is really the old woman.

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But the worst in the show is certainly the courtship story, "Pas de Deux", wherein "he" advances rhythmically on "her," embraces, consummates and is suddenly killed by his love. We are then informed in a note that the two are a couple of spiders whom Sansom watched performing.

Despite the full maturity and command in the use of the language, the final impression is that Sansom is suffering from an unusually prolonged adolescence and that there's much to be said, after all, for the normal illiteracy of the American teen-ager.

Cinematic Novel

THE CAPRI LETTERS. By Mario Soldati. Translated by Archibald Colquhoun. Knopf. $1.25.

By WILLIAM DUNLEA

THE LODESTAR of *The Capri Letters* is a multi-leveled confessional irony but the material does not yield, and the irony is misdirected. The hero's confessions are projected as a film scenario too hot for any producer, yet they read much like a pretentious but easily standardized first draft.

Significantly the hero is unheroic and in no sense creative; he is willing to have his outline accepted at any mark-down of its potentialities, and he has already supplied that aimless swarm of extras that assures the "realistic touch." Despite these suavities, the presentation chosen by Mario Soldati—himself a film director in Rome, where he won the second biggest literary prize for this novel—is scarcely more cinematically conceivable than it is organically sound for a novel. But having come to visualize the novel in cinematic terms, we seldom ask it now to do things the screen cannot.

The confessions are in some measure tragic, but the runaway narrative fails to give that measure. Harry is yet another of those thoroughbred ex-GIs who found love and sorrow and exhausted them both in Italy during and after the war. He appears to have bypassed the Via Flaminia stage, yet he is admittedly the survivor of more than one tortured bed. Although Mr. Soldati, who has spent two years at Columbia, informs us that Americans rarely enjoy much premarital sexual sophistication, his hero falls from grace with a facility to equal the Romans. Actually Mr. Soldati has a little trouble with his own sophistication; for while he has a congenial vehicle for it he lacks a persuasive style to set it off. As a result, the cultivated prurience one almost resigns oneself to in this type of work is more evident than it need be.

The narrative shifts focus so often the voices begin to get confused, and the dialogue ceases to hold its own substance. Doubtless the involute psychology of the main characters demanded something drastic to make them definite articles; still, if the narrator had been himself, the story would not have limped, as it does, with monotonous revelations.

THE
CATHOLIC WORKER

May, 1956

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Owing to some spiritual bond of disenchantment, Harry marries the seemingly puritanical American girl, Jane, whom he'd known in the medical corps, though he is in love with Dorotea, the inevitable Italian prostitute. There is no future in the triangle, for it develops that Jane has her local magnet too. But the salient point is that Harry and Jane are really in love with Italy—for more superterrestrial reasons of course; moreover they are linked in so many other ways, they agree it is only sporting to simulate mutual attraction. To further illuminate the set-up, Harry sets about idealizing the statuesque Dorotea for a wicked power that is not hers, while trying not to see her homely dignity; for all that dignity, she encourages his perversity so that Dorotea will at length get the passport Dorotea wants. A similar parlor game is progressing 'twixt Jane and Aldo.

One suspects that had the author believed more in their reality, he wouldn't have required the portmanteau of Harry's shadow scenario and Jane's unsavory letters. After all, it is still he who is writing, and indeed we are reminded unduly of the writer's presence only because these gambits are patently aimed at disengaging him. When Harry is musing about Jane, Jane has no breath to cloud the mirror; and when Jane is rhapsodizing cacophonously about Aldo he remains a blank. Yet each is the other's *raison d'etre,* so far as the final purpose of their story is concerned.

Perhaps it is only because she is nobody's wailing wall that we can believe in Dorotea; in any event it is possible to take all the author says about her on faith; he obviously knows his "signorina" better than his superheated Yankees. She has enough mobility to give some frame dramatically to Harry. For the rest, Harry attains some reality through a leaven of convincing generalities and well-placed platitudes. The author appears to be hellbent on home truths, at the same time that the essential truth he is dealing with is too grim to be illustrated. And not content to trap his erratic hero in an inferno of abject desire, he contrives the same abortive urges for the hero's wife, so that together they form a double-exposure of self-perdition.

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William Dunlea, who appears frequently in this magazine, is a free-lance writer living in New York.

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Then and Now

Thirty years ago George Bernard Shaw's "Pygmalion" was presented on Broadway by the Theatre Guild; "My Fair Lady," a musical comedy based on the Shaw play, is a current "hit." Here are reactions of the respective Commonweal reviewers.

Pygmalion, it will be recalled, is the story of a professor of phonetics who conceives the idea of converting a cockney flower-girl into the outer semblance of a duchess in the space of six months. When his Galatea comes to life in the required time, he finds, to his annoyance, that more than the surface has changed. Life has a new value to her. She has no intention of being dropped as abruptly as she was taken up . . .

Argue if you will, that the whole situation is highly improbable, or even utterly preposterous, that Shaw has simply created a straw problem which can only have a straw solution. That is nothing new in the Shavian technique. The simple fact remains that he has made this problem highly entertaining and given it, for the moment, theatrical plausibility. It has about it the solemn wink of farce, yet it is more than farce. It makes you ponder quite seriously on whether—to borrow from and distort advertising rhetoric—you can change the surface and change all. And that is just what Mr. Shaw intended you should do.

He also intended that you should discover a genuine interest in Eliza Doolittle—that girl of inconceivable vulgarity who becomes, under your eyes, a model of refined dignity. Certainly Eliza is delicate meat to a good actress, and there are few better than Miss Lynn Fontanne. She has here a part of infinite variety and quite properly glories in her opportunities.

—Richard Dana Skinner, December 1, 1926

The beauty of the Pygmalion-Galatea relationship—its fertilizing command of the imagination—lies in its ultimate anchoring in myth, the concerns of which diverge from those of a Protestant reality. Shaw translates the myth from Paphos to Piccadilly, but the thing will not undergo a sea-change, and we sense that he does violence to some profound demand of the spirit . . .

The pleasures of theater, as Mr. Eric Bentley has observed, are more directly sensuous than criticism can suggest: they are not so much above it, as beyond it. And if you take this to be an evasion of the critical task, I can only agree with you. But tell me then: how does one fix and capture the moment when Miss Julie Andrews, all radiance and pearly luster, glides imperceptibly out of a grotesque wit into the shimmer and grace of melody? . . .

Yet the great musical comedy—and particularly the one drawn from a great play—always leaves me with a heightened but instructive melancholy. For while I can conceive no limit to the various and possible existences of "Pygmalion," the beauty of "My Fair Lady" seems to me, subtly, the flower of this moment in time. I cannot imagine another age recreating its heady and potent charms. The history of musical comedy, Mr. Virgil Thompson once noted, is written in the secret emotional life of every man and woman. Its triumphs are ever hostages to fortune, the buried treasure of time: in nothing so much as these joys do we read the unmistakable pattern of our mortality.

—Richard Hayes, April 27, 1956

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